

## -General Convention of the Evangelical Lutheran Church-

Minneapolis, Minn., June 8-13

The biennial convention of the Evangelical Lutheran Church founded by the Grace of God through the zeal and labors of the Norwegian pioneers in America has been concluded.

### Christ, Our Life

"I came that they may have life, and may have it abundantly." John 10:10b.

The Word of God has startling news for the sleeping sinner who is away from God. In short this news might be headlined thus: "ALL MEN ARE DEAD IN SIN." It is a hard saying, yet it is a basic truth of the Word of God. It will suffice to mention only a few passages, viz: "and you did he make alive when ye were dead through your trespasses and sins," (Eph. 2:1), "and you being dead through your trespasses—did he make alive together with him." Jesus pointed out this awful truth on the occasion of a disciple asking leave to go and bury his father. To this request Jesus answered, "leave the dead to bury the dead."

The Word of God gives the reason why men are counted as dead in the sight of God. It is sin that makes men dead in God's sight. Most people will readily assent that they are sinners, but that admission does not even hint that they know anything about this thing of being "DEAD IN TRESPASSES AND SIN." Not until men really understand and believe the confession of the second article . . . "I believe that Jesus Christ has redeemed me, a lost and condemned creature," will they recognize that the absence of a spiritual life makes them "dead in sin," in the sight of God.

The spiritual life is as real as the physical to those who have been brought back to life. Holy Writ declares, "and you did he make alive" and "hath passes out of death into life." This is a spiritual experience wherein men now walk in fellowship with God, thinking His thoughts, willing to do His will and desirous to serve Him. Our spiritual life is born when we have had a meeting with God where sin has been dealt with as sin.

In the lives of many it is evident that they are not aware of God's wrath upon their sins. When men are "dead in their sin," they do not even want to think about God. They push all thoughts of God aside. It is this wilful shutting out of God in their thinking that keeps men "dead in trespasses and sins." It is contrary to the explicit teaching of scripture to assert that you are alive, unless you are in fellowship with God through acceptance of Jesus as your personal Saviour and Redeemer.

Jesus said concerning Himself . . . "I am the Way and the Truth and the Life." He also said, "ye will not come to me, that ye may have life." He declared, "narrow is the gate and straitened the way that leadeth unto life, and few are they that find it." The Word of God testifies that "in Him was life," "they killed the Prince of life," and "Christ who is our life." It is imperative that men who are dead in their trespasses and sins come under the searchlight of the Word of God to learn that sin separates from God and will bring eternal condemnation.

Jesus wants to be your life . . . "he that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

ed at Central Lutheran Church, Minneapolis. There was a fine working representation from the very first session. That was a remarkable distinction of this convention that right from the first day the voting delegates were registered and ready to work. The final registered delegation was 1,897. That large a number coming from all over Canada, U.S.A., and Alaska showed a sustaining interest in the work of the Church. Time and again, the convention showed that it was a thinking and a praying convention and was ready to go forward in faith in God. This was especially manifested in the resolutions and discussion dealing with the budget. The needed amount for the coming year for all the activities of the church was two and a half million. Last year one million six hundred thousand was raised. The convention determined to set \$1,800,000 as the budget for 1949 with the express statement that each congregation voluntarily add a good surplus to its contributions, if possible to meet the two and a half million figure. The surplus was to be administered by the Board of Trustees in such a way that amounts not particularly designated for a certain work was to go toward raising the salaries of under-paid teachers at our educational institutions. On the basis of the 1949 income the Board of Trustees is to set the 1950 budget, if possible to meet the needed figure of two and a half million but not to exceed that figure.

#### Parish Education

A sum of \$65,000 was voted for Parish education in our church, a part of which will help to further the work of Sunday Schools and parochial schools in our work in Canada.

#### World Council of Churches

Several hours were taken to discuss this question. It was a debate carried on in orderly manner and in a fine spirit. The 28 speakers, 14 against and 14 for joining were given a certain number of minutes each. Dr. Bruce summed up the arguments for and Pastor Ofstedal against. Some arguments for joining the W.C.C. seemed to show that our Christian witness would have a farther reaching effect by joining; that as yet the W.C.C. was just an agency of the churches; that we could withdraw easily. Some arguments against joining were: It is not only an agency but it becomes a religious fellowship; it aims at unionism in the congregations; our duty is not to impress the world but to witness of Christ; the Lutheran Free Church meeting at Willmar had voted against, ours was the first Lutheran convention of congregation-elected delegates to give good time to discussion on the W.C.C. Our hope for unity in the church is not apart from the Word of God but in that Word.

#### Elections

Dr. Aasgaard, Dr. Bergsaker and Dr. Shurson were re-elected to their positions as president, secretary and treasurer. S. C. Eastvold and L. M. Stavig were elected vice-presidents. Andrew Burgess, Morris Wee and W. A. Quanbeck were elected new professors to the Seminary at St. Paul.

#### Canada District Meeting

The District delegates met twice during the convention. Mr. A. G. Lewis was elected to fill the place of Pastor G. J. Ostrem on the Planning Committee. It was given the new assignment of studying the District Re-Alignment suggestions. Mr. G. Moi was to assist in this matter. A committee of three was formed to investigate if there was any anti-Christian teach-

ing in the provincial curricula of the schools of Saskatchewan, Manitoba and Alberta. Dr. J. R. Lavik reported a plan of a loan to be amortized over a period of 20 years whereby the amount paid now in house rent for the second seminary professor in Saskatoon might be used for a permanent residence on the seminary campus. It met the full approval of the District meeting. The L.W.A. budget amount in Canada is next year to be handled by the Canada committee of the Lutheran World Federation. The meeting accepted the amount of the total budget and voted that we would set \$10,000 as our share in Canada for 1949.

#### Home Mission Supper

During the supper, Pastor Dybvig secretary of Home Missions, gave some remarkable facts about the work. The last four years a new congregation has been formed in our church every 25 days. In the last four years one congregation has become self-supporting every ten days. The Home Mission "baby" congregation was organized on May 2nd. It was to date the youngest in the Home Mission family. On May 12th its Sunday School enrolled its 100th child in the Sunday School. It is located in Uniondale, N.Y. Every cent of church extension funds is out working for the Lord. Some United Mission Advance funds are being used the second time over to build new congregations, because the U.M.A. funds loaned to build new congregations have already begun to be repaid and sent out the second time. Your gifts are multiplied in the work in this way. In the congregations that have begun the evangelism work there are 6,000 lay visitors out in a definite invitation program inviting the unchurched to church and to Christ.

#### Deaconess Work

A forward step was taken in Deaconess work by deciding to separate the deaconess training institution from any hospital or institution. There are great fields of service for Christian girls in deaconess work other than nursing.

There is much more to be written but may I close with some quotations of my own scribbling from the message of Dr. Hanns Lilje, Bishop of Hanover, to our convention. It was a stirring greeting. Every eye of that 2,500 audience was fixed on him, even after he sat down. Hundreds bent forward as they listened. "Facism taught that mercy was just a weakness. A whole nation is experiencing now just what a 'world without mercy' is like." Understand me right, the most important person is the pastor who believes, lives and preaches Christ to break the rock hearts of people. If such a man is there, there a church will grow up because of God's Almighty Spirit working through His Word." "The young people believed in Nazism, not in Hitler. That is broken down so completely. Now they are turning with utmost sincerity, skeptical, but open-hearted, to find out what Christianity offers them. Their soul-need is so immediate to them, so touching. Large groups gather to ask about and study the Christian faith in Germany. Some are of the 15 million refugees." Dr. Lilje's two children under 15 years tramped across Germany as refugees when he sat in prison and the home was broken up. "The refugees experienced that, as Luther says in his explanation of the Magnificat, it is in the depth of human misery that you see the great

glory of God." "So many of our fellow prisoners condemned to die, or to live as hungry refugees until death caught up with them, re-discovered the living God." "Pastor," said one prisoner, "we understand now what the suffering of Christ in Gethsemane means for us."

Pastor Wu Ying of China said, "Thanks to you, mother church, that you sent missionaries to our land." Thanks to all missionaries from mother church who came to our land, some who died in foreign land."

There are many, many other things that could be reported that you'd like to hear about, Dr. Empie's words; Vanpodt, Ore. wash-out; Pastor Frost's afternoon devotions; Norwegian conference; films shown between sessions; unified budget; Chaplain Ingvaldstad's talk; Estonian displaced person to Canada; Rural life commission; Sunset Home; a common hymnary; Zion Society for Israel; choral union; but I would suggest that many of our readers send for the annual report for 1948 which is a big book of close to 1,000 pages and costs \$2.00 at Augsburg Publishing House and read our president's message, and the many, many things that show our church is a growing, active, living organism that is going forward in Jesus' name.

—Josef B. Haave,  
reporter to The Shepherd.

#### THE WORLD OF TODAY

Faced with the world's appalling drunkenness and sin, the church is challenged as never before. She stands indicted, embarrassed, perplexed and powerless. Sin of every description is becoming more and more flourishing and brazen. There appears to be a spirit of boastfulness among those who commit sin. There was a time when people who committed sin were ashamed. This is not so now.

The church must do something. But what can it do? Can we sense its weakness? Has the church become like Samson, shorn of power? The church manipulates to meet the world on its own plane.

What really is wrong? Does the fault lie with our pastors? I know many are ready to say so, and really believe it. But the truth is that the members also are to be members of his body. The responsibility of Christian leadership, prayer, and teaching the children the pure word of God is more a responsibility of the church member than of the pastors. As long as the parents persist in unbelief and rejection of Christ, we will have a weak and listless church.

What is the remedy? It consists in bringing out the whole armor of God. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. **The secret weapon of our warfare is prayer.** Yet it is all too clear that the use of this weapon has been destroyed by the power of the flesh. Who can pray in the spirit and still live in the flesh? Until we regain the power of the Spirit in our warfare we will be useless. Jesus said: "Without me ye can do nothing." This tendency to the control by the flesh is not weakness, it is a constant warring against the attack which the Holy Spirit would make. There is danger that He is programmed out of the picture. Paul told Timothy "I exhort therefore that first of all supplications, prayers, intercessions . . . — Let those who profess Christianity be so alive in the Spirit that they kneel in true prayer." (Continued on Page Two)



## The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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### The General Church Convention

The General Church Convention is now a part of past history. We invite your attention to the convention report elsewhere in this issue.

### TO BUILD, OR NOT TO BUILD

This is the headline of the editorial in the Central Lutheran Messenger of Edmonton. Three reasons are set forth for this pressing question:

1. More Sunday School room needed.
2. Morning worship requires more adequate room.
3. We want to offer every visitor an inviting church home in a growing city.

In an issue of Camrose Lutheran some time ago it was mentioned that the congregation was suffering "growing pains." Crowded Sunday School quarters, and crowded church auditorium is also the same story at Camrose.

Worshipping on a cold winter day in Zion Lutheran, last winter, we found chairs in the aisles of the new church. These extra chairs were all filled.

As long as the migration to the towns and cities continues it will challenge the congregations in these centres to increasing demands both for shepherding, and accommodation for worship. It is heartening to know that those who come to these centres do find the House of God.

### THROW OUT THE LIFE LINE

We have often heard that the budget is the life-line of our church and such it is. There has just come to our desk another copy of our stewardship secretary's "Stewardship at Work." It is plenty good and it emphasizes this fact too.

But the life-line has to be thrown out to do any good and it just can't remain all rolled up on a large spool. No more can the budget if the money lies buried in some bank, or in "the sock" in some treasurer's home. Let us spend these next days before going to the convention in cleaning up the odds and ends. Even if not all the Coin-A-Meal money has come in, see that what is on hand is sent in. Just today, in the office, we noticed Clara had a letter from one of our pastors with amounts of only three and four dollars from congregations. But they were clean-ups from the Coin-A-Meal. The rest had been cleared right after Easter. Another pastor wrote us a short time ago and said he felt badly that one of his congregations had a blank beside its name for last year. In making inquiry, he said, he found it was just carelessness on the part of the treasurer. Let's not let this happen to any of our congregations this year.

Speaking about the budget, did you notice in the last Lutheran Herald that the Board of Trustees is recommending a \$1,800,000 budget for the next biennium? We are all for it! We need to set our budget according to our needs. It will still mean a 25 per cent over the allocated amount if all our departments are to have sufficient for their needs. Proportionately, that will mean at least, \$20,000 for

Canada. Maybe we should take on more. What do you men think?

So far \$4,096.36 has come in for the 1948 ingathering. Let us be up and doing!—The District President's Bulletin, The Crusader.

### PUSH EVANGELISM

It is our hope that the summer months will find each of our pastors getting the picture of who lives where and why and that by fall some fine adult instruction classes will be organized. Then, too, we hope that Bible conferences can be organized in strategic points. And let us not forget the emphasis on the family altar. It would be interesting to hear how these projects are coming.—The Crusader.

### Obituary

Tollef Bakkestad was born November 1, 1876, in Aal Parish, Hallingdal, Norway. At the age of 22 years he immigrated to Rothsey, Minnesota. He was united in marriage to Bergit Myking, also from Hallingdal, December 9, 1903. In this union five children were born. They moved to Canada in 1909 where they homesteaded four miles west of the present site of Assiniboia. The Bakkestad home was a place where the pioneer pastor was welcome. When St. Lukas congregation was organized in 1910, Tollef Bakkestad was elected as treasurer. Many Lutheran services were held in his home.

In July, 1945, he suffered the loss of his wife. He could never quite recover from this loss. The last winter he has been ailing. Sunday, May 16, he suffered a stroke and died peacefully. He leaves to mourn, one son, Elling at home, and four daughters, Hilda (Mrs. Anderson) at Frontier, Sask, Carrie (Mrs. Olson) Assiniboia, Gunda (Mrs. Marshall) Shaunavon, Sask., and Anne (Mrs. Sands) at Moose Jaw, and six grand children. Also three brothers and two sisters in Norway. Blessed be his memory.

Pastor M. A. Steistol conducted the funeral service. Burial took place at Mount Hope cemetery, Assiniboia, on May 19, 1948. Memorial gifts were donated for missions by friends.

—M. A. S.

### News Items

The L.D.R. Girls assisted by the Sunday School presented to the Lake Alma Church Altar Sallman's "Christ Knocking at the Door." It was built in by a local craftsman.

\* \* \*

Ten young people were confirmed in Lake Alma on May 23. A large crowd, exceeding the capacity of the church, was in attendance. An L.W. A. offering was lifted.

\* \* \*

A largely attended Innermission Fellowship meeting was held at Beaubier on May 30th. Student Milton Rude preached the morning sermon. Holy Communion was held. The work of Colombia Mission was stressed and the offering was equally divided between this mission and the Innermission.

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Ryley Church has been remodeled and the job is completed so that it can be used for services.

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At Estevan, the old church has been removed and work has begun on the basement for the new church building.

\* \* \*

The L.D.R. has given a gift of a carpet for the aisle of Saron Church, Birch Hills, Sask.

\* \* \*

Dr. Storaasli and Mr. Paul Qualben will be visiting the various circuits conducting Y.P.L.L. rallies. Watch for announcements in local publicity mediums.

The world is divided into people who do things and people who get the credit. Try, if you can, to belong to the first class. There is far less competition.—Dwight Morrow.

# Above the Horizon

## AWAY FROM THE GRIND

This is the season when most people have their vacations. It is good to spend two weeks or a month away from the grind and routine of the workaday life. Man is like a storage battery that runs down and needs recharging.

Vacations should have that recharging effect upon us so that when we get back to our regular work and responsibilities we should be more fit bodily and spiritually. Backs and brains rested from everyday burdens will lift those burdens more cheerfully and more easily.

Vacations should give us a wider outlook on life, and our place in it. While our nose is to the grindstone it is hard to see much — except the grindstone, and even the outline of that is blurred as it goes round and round. But after a period of rest and relaxation we feel fresh and fit, and when we get back to it, even the old familiar grindstone has a new and strange appeal.

But whether such a home coming shall be ours will depend much on how and where we spend our vacation. There are holiday associations of his time around pleasure 76hffias and companions that dissipate instead of recreate, that wear down instead of build up. The devil spends

### GRADUATION EVENTS AT S.L.B.I.

The weekend of May 29 and 30 was one of much excitement and real joy to the students and staff of S.L.B.I., their relatives and friends, and former students.

The opening event was the Alumni business meeting on Saturday afternoon with President Russell Melsness in charge. Reports revealed that the Alumni had done fine work in the past year although the financial goal was not reached. In the evening we gathered for our first meal in our new dining hall for the Alumni banquet. The recently installed cold storage locker, a gift from the Alumni to the school, made it possible to serve a deliciously cold meal. The challenging theme "The Harvest Indeed is Plenteous" was emphasized throughout the evening. Former student Miss Lillian Tysdal, our missionary candidate for Madagascar, spoke on the need on foreign fields, while Pastor L. E. McFarlane spoke on home mission work.

At the Baccalaureate service Sunday morning, Pastor Haugen used as his text John 7:37-39 picturing men drinking at the Fountain of Living Water and then going out into the field in service of the Master. The Grade XII graduates gave a program at 2.30 in the school chapel, directed by Miss Muriel Rostad, class president. Outstanding in the weekend events was the graduation service at 7.30 Sunday evening. The graduating class had chosen as their theme "God is Able." Pastor M. A. Dale used Proverbs 23:15-23 as a basis for his commencement address, speaking on the theme "Living Wise Lives." He challenged the graduates and all present with the truth that our words express what we are. Godliness is seeking wisdom in the truest sense. There is no place for compromise. We guide our lives when we allow God to guide us. We must not forget the purpose for which we are living.

Valedictorians Inga Kjos for the Bible department and Gladys Wig for the Grade XII class thanked all those who had helped to make their stay at S.L.B.I. so blessed. They emphasized that as graduates they were going forth from their school confident that "God is Able."

Certificates and diplomas were presented by Pastor Evenson and Mr. Loken to the five Bible School and twenty-two high school graduates.

God blessed us this weekend far above what we could ask or think. To Him be all praise and glory.

—C. A. H.

much of his time around Pleasure Corner giving suggestions to those who have left God out of their vacation plans. How tragic that folks leave the life-giving Creator out of their recreation to follow the stealer, the killer, the destroyer of souls into the malarial swamps of sin.

And they could have breathed the pure air of the mountains. God beckons us to the lofty mountain-top of spiritual fellowship, "Come apart and rest awhile." Apart from the pre-occupations of life, apart for a truer vision of self, of God and of our place in His program. Our Bible Camps seek to provide such a spiritual mountain top vacation in the highland atmosphere of His Word, for our young folks. There, apart with Jesus, burdens are lifted, and His marvelous grace is experienced. There, too, we get a vision of the greatness of serving Him which lifts the lowliest service for Him from the commonplace into the sublime.

Back from a vacation with God, even the grindstone is glorified. May such a vacation be yours, and ours.

—A. K. H.

### SPRING SONG FESTIVAL

As its finale for the season — before enjoying a brief summer recess — the senior choir of Central Lutheran and Church of Moose Jaw, Saskatchewan, under the direction of Mrs. A. L. S. Mathre, presented a beautiful and inspiring program of sacred music on Sunday afternoon, May 30, at Bethany Lutheran Church near Park-beg and on Sunday evening at Central Lutheran Church in Moose Jaw. These concerts were well attended and well received.

This spring song festival included several of the anthems which will be sung this summer by the choral union at the District Luther League convention in Grande Prairie. Several of these, "Praise Ye the Father," by Gounod, "Cherubim Song" by Bortniansky, and "Lord of Spirits" by Reissiger were rendered A Cappella, as were also the selections sung by the ladies' chorus, ladies' quartette and mixed quartette. "Hark, Hark My Soul" by Shelley and "A Life in God" by F. Melius Christiansen were also sung by the senior choir. The junior choir under the direction of Miss Esther Skonnord also participated. Other special number included a soprano solo, "The Holy Hour" by Mrs. Pearl Brown, a baritone solo "Tranquility" by Mr. Erling Herrem, a coronet solo, "The Holy City" by Miss Esther Skonnord, and a brief meditation, "The Song of the Redeemed" by Pastor A. L. S. Mathre. Mrs. A. Anderson was at the organ.

Realizing the vital part that the ministry of music plays in the church, the prayer and purpose of these choirs is that they may "sing forth the honor of His name and make His praise glorious."

### THE WORLD OF TODAY

(Continued from Page One)

When we were in national peril we had a day of prayer. We are in far greater peril today than at any time since 1939. We are in danger of losing our own souls and the souls of our children. It is later that many want to believe; Christ is coming soon for His bride and only those with oil in their lamps will be permitted to enter into His rest. Awake thou that sleepest, confess your sins and accept Jesus Christ as your personal sinner bearer and know the peace of God.

—Conrad R. Hanson, Bagley, Sask.  
We thank Hanson for this earnest appeal for a return to God, and to consecrated living. Conrad Hanson is one of the sons of the well known Evangelist Hason, who passed away some years ago. It is good that the Lord is permitted to lay the vision of our need upon the hearts, and show the way out, as this article does.



# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i June, 1948.

## Kom og se!

7 s. etter Tref.—Johs. 35-52

Her har vi starten av det Nye Testamentes kirke, den første virkning av døperen Johannes peken paa Jesus: Se der Guds lam! Og de to disipler hørte hans ord, og de fulgte etter Jesus. De to var Andreas og Johannes, vaar evangelist. Dette øyeblikk var saa dyrebart for Johannes at han aldri glemte det paa sine gamle dager, da han skrev evangeliet: "... det var omkring den tiende time."

Hvad søker I? Det er Jesu spørsmål den dag i dag til mennesker. Hva søker du? Hvor godt det er med deg, dersom du kan svare: Deg, Jesus! Disiplenes spørsmål: Mester, hvor har du ditt herberge? Tyder paa at de ville ha et intimere forhold til ham. Du vet hvor Jesus bor i dag, slik at du kan komme til ham. Han bor i sitt ord og sine sakramenter, daapen og nattverden midt i sin menighet, og han sier framdeles til alle sökende hjerter: Kom og se! Det gjelder aa faa selvoplevelsens erfaring, men den faar du aldri ved aa kritisere og holde deg borte fra kirken ordet og sakramentene, den faar du kun ved aa komme til Jesus.

Dette ophold hos Herren den dagen hadde en mektig virkning paa de to disipler. Vi forstaar det av den iver de viste ved aa søke aa føre sine nærmeste til Jesus. "... han finner først sin bror Simon, og sier til ham: Vi har funnet Messias, det er utlagt: Kristus. Og han førte ham til Jesus." Lykkelig den som faar lov aa føre en kjær bror eller søster, venn eller nabo til Jesus. Du som bekjenner deg aa være en kristen; har du ført noen av dine kjære til Jesus? Din bror som aldri gaar i kirke, din nabo som er indifferent eller en spotter?

For Simon var det et uforglemmelig øyeblikk da Jesus saa ham inn i sjelen, og ga ham hans framtidsnavn: "Du skal hete Kefas, det er utlagt: Peter." Jesus-saa tvers igjennom Peters framfarende karakter inn i dypet av hans sjel, og likevel stadfestet han Peters apostelembede. Og Jesus saa rett: Bak alt det bølgende, svevende hos Peter laa den faste klippegrunn, han kunne ikke slippe sin tro paa Frelseren tross alle sine fald.

Dagen etter kalte Herren Filip. Han hadde forbindelse med Andreas og Peter. Og vi ser at misjonsarbeidet begynner naa mellom disse venner, dette Aandens arbeid som gjør bruk av de naturlige tilknytninger. Den femte disippel kalt var Natanael. Han stod i begynnelsen tvilende. "Kan det komme noe godt fra Nasaret?" Nasaret—en ringe by i det foraktede Galilea, en by som profetene ikke hadde nevnt en gang? Filip svarer det samme som Jesus hadde svart Andreas og Johannes: "Kom og se!" Han var sikker paa at hvis Natanael bare kom til Jesus skulle han nok bli overbevisst. Og det ble han. Jesus gjennomskuer hjertene. Han gav først Natanael et varmhjertet vitnesbyrd om aa være "en ekte israelitt, som det ikke er svik i." Altsaa et oppriktig barn av ham som hadde kjempet med Gud og vunnet seier, den gamle Israel (Jakob). Lykkelig er du dersom Jesus kan gi deg et slikt skuddsmaal. Og saa gir Jesus ham et bevis paa at han er Messias, Guds Sønn og Israels konge. Det slo Natanael med det samme og han ble overbevisst." Før Filip kalte paa deg, mens du var under fikentreet, saa jeg deg." Natanael hadde antakelig bedt under fikenstreet og lagt fram for Gud sin lengsel etter Messias. Derfor aapner Jesus for ham med det samme langt videre utsikter om ennaa større ting: en aapen himmel, d.v.s. et aapent samfund med Gud, en kjede

## Men da kom han til sig selv

Av J. F. Løvgren

Han hadde vært ifra sig. Uten vett og forstand. En daare som Bibelen kaller en ugudelig. Men nu "tok han til vettet." Han kom til sig selv. Folk har saa lett for aa komme til andre, skyldte paa andre, være sint paa andre, fordømme andre.

Det er et Guds under naar de kommer til sig selv, saa skylden er min og synden er min og dommen er min. Som tolderer i templet. Han slo sig for sitt bryst. Sitt eget bryst.

Den fortapte sønn tenkte paa leiefolkene hos far. Visstnok slet de vel tungt, men de fikk da litt igjen for slitet. De hadde da en viss tilfredstillelse i arbeidet selv om de ikke var barn, mens han som hadde vært sønn, satte livet til av sult. Hadde vært sønn. Ja, for det var det ogsaa forbi med — tenkte han. Nu var det bare om far kunde la ham være som en av trelleene. Guttene hadde faatt trellekaar i det fremmede land. Dertil hadde han faatt trellesinn. For ham som var barn, var det nu godt nok om han kunne bli trell.

Jeg vil staa opp, sa han. Det var en beslutning som var drevet fram av nøden. Den siste utvei. Et resultat av Guds leiting. For Gud har søkt ham med nøden!

Det er kommet en ekte vekkelse over den gutten. Det vidnet hans bønn om. Den som han former i sine tanker. Der er baade erkjennelse og bekjennelse. En av disse to tingene kan godt mangle i et menneskes forhold til Gud. En kan ha erkjennelse uten bekjennelse, eller bekjennelse uten erkjennelse. Ingen av delene bringer sjelen i samfund med Gud. Han ser rett paa tingen naar han sier at han ikke er verdig til aa kalles sønn. Men han ser godt paa det, naar han tror at Gud vil ha sønnene sine til trelle. Gud kaller ikke menneskene til aa bli fariseere.

Og han selv sto opp og kom til sin far. Foran staar det at han kom til sig selv, og her at han kom til sin far. Ja, den som kommer til sig selv, kommer til sin far. Men hvordan kunne han komme til sin far? Han som var saa langt borte? Og dertil nær ved

av undere, oppfyllelsen av Jakobs syn ved Bethel (1 Mos. 28:12).

Det er salig for Guds barn ogsaa i dag aa leve under en aapen himmel. Det er naaden ved aa være kommet inn paa den himmelstige som er Jesus selv, hans liv, død og opstandelse.

Dette evangeliet inneholder to punkter til selvprøvelse for deg og meg. For det første Herrens spørsmål: er du "en israelitt, som det ikke er svik i?" Det er det det kommer an paa. "Se, du har lyst til sannhet i hjertets innerste" (Salme 51:8). Med dem som er av sannheten lykkes det aa bli en israelitt uten svik, men heller ikke med andre. I vaart naturlige menneske er det svik nok, som Jesus sier: "... hor, havesyke, ondskap, svik, skamløshet, ondt øye, bespottelse, overmøt, uforstand" (Markus 7:22). Aa være av sannheten vil si at vi dømmer all svikaktighet og uærlighet i vaart eget hjerte.

Det annet punkt til selvprøvelse er dette: Fører du noen til Jesus slik som de første disipler. Ofte er det andre mennesker den Hellige Aand bruker til aa føre sjele til Kristus. Er du villig til aa la ham bruke deg? Er der slett ingen blant dine venner, i din familie eller av dine naboer, som Jesus fra en Simon kunne gjøre til en Peter—dersom du stilte deg til tjeneste for Guds Aand og gjorde Andreas gjerning overfor ham? Kom og se!

—H. Arnholt Strand.

aa omkomme av hunger? Eller død, som faren uttrykker det?

Jo, hemmeligheten er at faren kom til ham der han var. Hvordan? Mens han ennå var langt borte, staar det, saa hans far ham. Sammenlign det med uttrykket: Han drog til et land langt borte. Altsaa mens han ennå var langt borte saa hans far ham og løp til ham. Far kom ut til ham der han var. Slik som mannen med de hundre faarene for aa finne det ene bortkomne og forkomne, maa komme ut til det der det ligger. Det vilde ikke ha nytte for den fortapte sønn aa gaa den lange veien tilbake. Han var for elendig til det. Derfor ynkedes faren og løp til ham der ute. Det staar ikke engang at han løp ham imøte. De halverte ikke veien. Faren saa lengselen i guttens sjel. Det var nok. Alt det andre gjorde han selv.

Hvad er det vel annet Gud har gjort enn aa løpe til oss, da han lot sin Sønn komme herved for aa søke og frelse det som var fortaapt? Han kom til det rette stedet for aa lete etter oss. Og se for en kjærlighet han legger for dagen! Han faller sønnen om halsen og kysser ham. Før han har skiftet klær. Før han har bedt sin bønn. Ja, for det var hverken kjær for hans far. "Budbæreren." klærne eller bønnene som gjorde ham

## DENN RETTE TID

Intet er saa kostbart som tiden. Har en bare penger, kan en kjøpe mangt i denne verden, men ingen kan kjøpe tid, selv om en har aldri saa mye.

Naar tiden er saa kostbar maa den ogsaa være meget betydningsfull. Og legger du øre til, vil du oppdage at paa alle livets omraader gjelder det aa nytte den rette tid om arbeidet skal lykkes.

Gi akt paa fabrikkereien, forretningsmannen, bonden, fiskeren osv., og du skal se at nytter de ikke den rette tid, blir resultatene lite verdifulle.

Mang en ungdom har angret livet igjennom paa at de ikke nyttet ungdomstiden rett. Og for mange gikk tiden til det viktigste fra dem, og fylt av taarer sto de der med bedrøvelsese veltende inn over seg.

En far sto ved sin sønns grav. Idet han saa ned i graven, sa han: "Gunnar, du faar tilgi far at jeg aldri hadde tid til det viktigste."

I Jer. 46, 17 møter vi dette ord: "Farao, Egyptens konge, er ødelagt. Han lot den rette tid gaa forbi."

Farao hadde sikkert paa mange av livets omraader nyttet den rette tid, men naar det gjaldt sin sjels frelse, hadde han latt alle anledninger gaa seg forbi. Det manglet ikke paa anledninger og kall fra Gud. Se 2 Mos. 5 f. Det ene naadebesøk kom etter det andre. Herren talte ved sitt ord, sin aand, sine vitner, ved hendelser i livet. Ja, ved disse hendelser som mer og mer overbevisende, talte vel Gud sterkest. Men alt var forgjeves. Det staar saa ofte: "Men Farao forherdet stt hjerte."

Hva ble resultatet? Har alt til i dog vært forgjeves?

Vi møter dem i vaar bibel som nyttet tiden da Jesus gikk forbi. De sto opp og fulgte ham.

Men vi møter ogsaa dem som gikk bedrøvet bort. De hadde ikke tid.

Naa har ogsaa året 1947 gaatt over i minnenes bok. Du tenkte kanskje da du sto ved aarets begynnelse at naa maatte det skje. Men dagene er gaatt som en røyk, og aaret er svunnet hen uten resultater for deg.

Har du ikke hatt anledninger? Jo, mange! Men tiden er gaatt fra deg. Hva vil du saa gjøre ved terskelen

## I Brennpunktet

Menneskene og psykologien

Sjelen er menneskesinnets "jungle." Vitenskapen, psykologene har satt som sin oppgave ikke bare aa trenge inn i denne "jungelen," men ogsaa aa rydde opp i den. I vaar tid stiller store dele av menneskeheten store forventninger til den psykologiske vitenskap og psykologene. Men vitenskapsmennene selv ser i dag mer nøkternt paa sine muligheter arbeid et med menneskenaturen. I aarene før krigen var lekmannens forventninger til denne vites kapen steget til de største høyder. Krigen kom og stolket mange overdrevne illusj over innem viten skapen selv og gjorde dere mere redistisk og nøktern. Den norske professor Schjelderup har nylig gitt uttrykk for sin betenkning over de altfor store forventninger som ble stilt til psykologene. "Vi er ikke profeter," sa han, "vi innser at det er store oppgaver som er uløste, og at vi ikke kan svare positivt paa mange av de spørsmålene som stilles til oss." Og dosent Aase Gruda Skard, som bodde i U.S. en tid under krigen, anslaaer en mer ydmyk tone naar hun sier: "... en beklemmende følelse av hvor lite mennesket er i stand til aa mestre kreftene i sitt eget sinn. Vi har med forferdelse sett hvor dypt det er til bunns i menneskesinnet, men vi har ogsaa sett at vaar vitenskap kan kaste nytt lys over de krefter som raar i menneskesinnet."

Den kloke forfatter, Dr. Alexis Carrel sier et sted i sin bok: "Mennesket det ukjente." "Det menneske som spesialistene kjenner, er ikke det konkrete virkelige menneske. Det er bare et skjema, som igjen bestaar av andre skjemaer, satt sammen med hver vitenskaps teknikk." Vitenskapen om mennesket burde ydmykt la seg begrense av det faktum at mennesket er et udelelig hele fordi det er et aandsvesen med personlighet, moralsk verdimaaler og med estetisk og religiøs sans. Men det er dette som ikke skjer i dag. Det har vært sagt at i de neste 2000 aar er det psykologien som skal føre det store ord, d.v.s. at psykologien skal avløse kristendommen, som har behersket de de siste 2000 aar.

Psykologien er en kommende vitenskap som det er klokt aa nytte. Men det er farlig aa faa et psykologiens diktatur. Menneskets nerver er psykologenes objekt, men hvis mennesket er bare nerver, da blir det ikke mer enn et stykke unormalt dyreliv. Den kristne sjelesorg holder paa aa sekulariseres av psykologien, og byr mennesket en løsning som ikke har hverken begynnelse eller ende. Dette fører til en sikker avgrunn. Henri Bergsons ord er sanne: "Det karakteristiske ved intelligensen er en naturlig mangel paa forstaaelse av livet." Der er en tydelig tendens til aa bryte ned respekten for det hellige i mye av moderne psykologi. Banning er moderne. Det moralske skal utvannes. Det som var kristen moral for 20 aar siden, kjære det er da ikke moderne lenger. Men "fordervelsens avgrunn i meg" er en uhyggelig realitet. Jeg maa ha en livsgrunn aa staa paa. Den har Kristus apenbart og tilveiebrakt (se 1 Kor. 3:11). —H. A. S.

til det nye aar? Vil du gjøre opp regnskapet for din husholdning?

Da trenger du ham som har betalt regningen, og han venter nettopp paa deg.

Begynn det nye aar sammen med Jesus, og la det aldri skrives over ditt liv: "Han lot den rette tid ga seg forbi."

—Arne Wiersholm i "For Fattig or Rik".



# COME TO BIBLE CAMP

## A NEW DAY FOR CAMP PUBLICITY

This summer a determined effort will be put forth to record the activities of several Bible camps in colored pictures for projection purposes — both moving pictures and 2"x2" slides. The Hastings Lake Bible camp is going to be filmed in 16mm. moving pictures through the help of the Northern Alberta field representative of the British and Foreign Bible Society. Dr. O. K. Storaasli will visit several camps with his 8mm. movie camera. Your Bible camp co-ordinator will use a 35 mm. camera at camps that he will visit. Let us all continue to work together in getting suitable visual records of a day at camp to use in our district in future publicity. If you are interested in securing an inexpensive 35 mm. camera for use at your camp this summer, write to the undersigned. Also continue to send Bible camp pictures for publicity use. —G. Loken.

## CHRISTIAN WORKERS' CAMPS

The Saskatchewan Lutheran Bible Institute pioneered last year in the first Christian Workers' Bible Camp in our District. The program was well planned and much blessing accrued to those in attendance. At this type of camp there are specialized classes for Sunday School teachers, Luther League and L.D.R. officers, and congregational workers in general. Two such camps will be held this summer: **S.L.B.I. at Christopher Lake Aug 9-15** Teachers, Dr. J. R. Lavik, Pastor M. S. Johnson, Pastor E. O. Ellefson, guest teacher, Pastor A. Tveit. **C.L.B.I. at Sylvan Lake, August 2-8** Teachers, Pastor Lienweber, Pastor Tengbom and possibly Pastor E. O. Ellefson.

Bible studies and evening vespers as in all camps. Forums on Christian Workers' problems, Sunday School demonstration classes, visual aid lectures and demonstrations are a part of the program. It is a miniature summer school for Christian workers.

—A. M. Vinge.

Circuit Camp	Camp Dates	For Further Information Write	Outside Speakers
Moose Jaw	July 6-15	S. J. Rude, Lake Alma	G. Loken
Swift Current	July 2-11	J. B. Haave, Admiral	T. Ronning G. J. Ostrem
S. Alberta	July 6-15	O. H. Haugen, Claresholm	G. O. Evenson Sister Magdalene Klippen
*C.L.B.I. (Sylvan Lake)	August 2-8	A. M. Vinge, Camrose	Pastor Lienweber Pastor L. C. Tengbom
Camrose and Edmonton	July 6-23	I. J. Saugen, Viking	T. Ronning
Peace River	July 7-21	H. O. Strand, Valhalla Centre	A. M. Vinge
Saskatoon	July 14-21	L. E. McFarlene, Langham	Sister Magdalene
Prince Albert	July 7-13	J. T. Dahle, 259, 11 Street, Prince Albert	
Yorkton	July 1-9	L. Knudson, Margo	A. Morck
S.L.B.I. (Christopher Lake)	August 9-15	G. O. Evenson, Outlook	E. O. Ellefson
*Manitoba (Lake of the Woods)	July 11-17	K. Bergsagel, 114 Sherburn St. Winnipeg	
*Intersynodical Camp			

## Why a Pastor Wants His Young People to Attend Bible Camp

An old Christian father said at a youth rally: "If I could help my children to see Christ a little better with a little fuller meaning than I have comprehended Him, I shall be richly rewarded for all my labor."

To see Christ is an abstract term. In the minds of young people, Christ becomes first known as a person who lived 19 hundred years ago. His humanity takes on significance in accordance with knowledge acquired of His earthly life. To see Christ is a progressive development; it is to grow in knowledge and understanding of His saving grace; it is to hold on to the historical facts about Him, and yet to move on into a new and personal relationship with Him as Saviour and Lord. To see Christ is life. It is to live in fellowship with Him. Why should a pastor want his young people to attend Bible camp? **That they should see Christ and become possessors of the very best life.**

At Bible camp, through the study of God's Word, prayer and fellowship, campers live under a wholesome influence where frankness and friendliness overcome timidity and

shyness for open and free discussion of religious and moral problems which young people are thinking about but never dare ask. Why should a pastor want his young people to attend Bible camp? **That they may have assurance and a reason to give for their faith.**

Young people like fun; but fun is like music, it becomes interesting in accordance with taste developed. At Bible camp young people meet with other young people and under supervised direction they enjoy outdoor life and an abundance of fun. Why should a pastor want his young people to attend Bible camp? **That they may develop a taste for wholesome and lasting fun.**

The experience of pastors are that young people who have been at Bible camps are more readily to take on responsible work in the home congregation, for at Bible camp they had learned about it. Why should a pastor want his young people to attend Bible camp? **That the pastor may have more help and that the young people may know more about being useful in the Kingdom of God.** —I. J. Saugen.

## GOOD NEWS

The Luther Leaguers of Manitoba circuit are working together in the promotion of a new Bible camp on the Lake of the Woods, 14 miles west of Kenora. Pastor Bergsagel is the dean. We wish them every success in this latest intersynodical Bible camp. they have a lovely camp place.

## CHRISTIAN SCHOOLS AND BIBLE CAMPS

One way of expressing the relationship between our Christian schools and our Bible camps is to say that our Bible camps are the summer short courses of our Christian schools. True they are not listed as such, nor is specific credit allowed for the class work at Bible camp. Yet our Bible Camps and Christian schools are very closely related.

This close relationship manifests itself in several ways. It is seen in the fact that, generally speaking, the same emphasis is found in our schools and at our camps. It is seen in the fact that often leaders at our camps are those who have received training at our schools. It is seen in the fact that our Bible camps are feeders for our schools. This is a result of the fact that the fine fellowship at camp arouses an interest in the continuation of such fellowship at one of our schools. Also the experience of studying Scripture is revealed as interesting and profitable, and not a dreary burden to be feared.

In view of what has just been stated, it is not surprising that those whose lives are devoted to Christian education are keenly interested in the continued good success of the Bible camp movement. May our Bible camps be effective instruments in the God-given task of holding and winning young people for Christ.

—G. O. Evenson.

